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THE VVAY TO LIFE.

Delivered in a Sermon preached at
Paules Crosse, the 25. of September,
being the Sunday next before the
day of St. Michael the Arch-angell
last. 1608.

By Thomas Cheast Master of Arts, and Prea-
cher of Gods word.

Amos. 5. 6.
Seeke the Lord and yee shall live.



LONDON

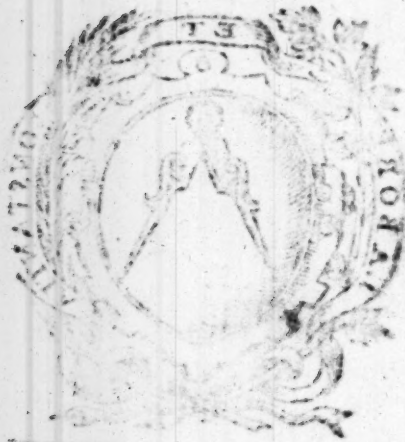
Printed by N. O. for William Iones, dwelling neere
Holborne Conduit at the signe of the Gun.

1609.

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 1688.

By Thomas Church-Master of Arts and Pres-
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Printed by W. O. for William Jones, at the
 Holborn-Condittion, in the Strand.

**TO THE RIGHT
VVORSHIPFULL SIR**

*Henry Mountegua Knight, Recorder of the City of London, grace,
mercie and peace, from God the Fa-
ther, and from our Lord Iesus Christ.*



AS Synætas hauing no-
thing to preſent Artax-
erxes withall, accor-
ding to the cuſtom of his
country, ranne to the
riuer Cyrus and tooke vp his two hands
full of water and gaue it unto him:
which gift Artaxerxes receiued kindly
at his hands, and commaunded it to be
reſerued in a golden flagon, for the
name of the riuer ſake. So I, Right wor-
ſhipfull, hauing no meanes whereby to

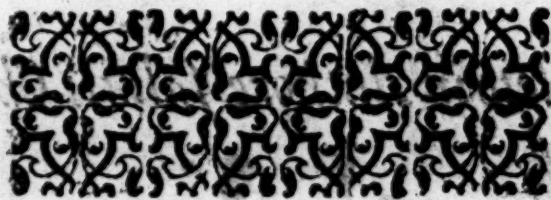
make manifest my dutifull and louing
 affection towards your good self presu-
 med to present vnto your good accep-
 tance these two handes-full of water
 this two houres exercise, taken out of
 the bountifull riuer of Gods word. Be-
 ing earnestlie requested by some whom
 I could not well denie, to publish this
 my poore tallent, both your wonted af-
 fection, and Christian zeale towards
 the worde preached, stirred me to pre-
 sent it vnto you: and also your patient
 and godlie attention when it was prea-
 ched, incouraged me: of whom I may
 wel say as the Apostle Paule said to the
 Thessalonians: you receiued it not as it
 was the word of mā, but as it was indeed
 the word of God. Thus with my hear-
 ty prayer vnto almighty God that it
 will please his maiesty to blesse you and
 all

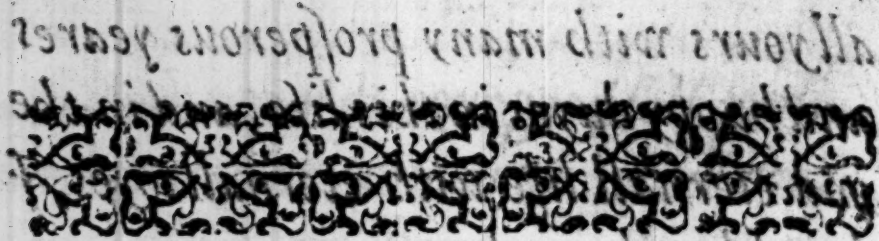
DEDICATORIE.

all yours with many prosperous yeares
and happy dayes in this life, and in the
end eternall life with eternallioyes, &
humbly take my leave.

Your Worships ready
at command.

Thomas Chest.





To the Reader.

TO the Christian Reader I
say no more, but the Lord Je-
sus direct thee into the path way to-
wards eternal life, wherein in heart
I wish thee the death of sinne, and
the life of Christs righteousness.

7/8 69 33

Valeto in Antibore salutis Christo.

*Rich. Carpenter god, ad your souls
Rich. Carpenter R R*



A GODLY SERMON, PREACHED AT PAVLES

Crosse the 25. of September 1608,
by Thomas Cheaste, master of
Artes, and Preacher of
Gods word.

Amos. 5. 6.

Seeke the Lord and ye shall live.



He Prophet *Amos*, Right Honourable, right Reuerend, right Worshipfull and welbeloued in our Lord and Sauour Christ, lamenting the fall of Israell, laboureth to draw them to repentance and amendment of life, and to worke the conuersion of their hearts: and as it is said, a threefold cord is not easilie broken, so the Prophet here twisteth and twineth together a threefold gable: an exhortation of triple force, beeing as a strong chaine forcible to draw them thereunto. The first part, taken from the consideration of their fall, as it appeareth in the second and third verses, *the Virgin Israel is fallen &c.* Where we may reade that her fall was great, to wit, but the tithe left. The second taken from Gods promise of life and

B

reouerie.

4. 12

recovery, as it is apparent in the 4 and also in the 6. verse, which is read vnto you, *seeke the Lord and ye shall live.*

The third, taken from the heauie iudgements of God, threatned against them, as it is expressed in the end of this 6. verse, he shall breake out as a fire &c.

1. Reg. 23. 6 *Amos* not playing the part of *Achabs* flattering Prophets, inforceth his doctrine with great efficacie and powerful perswasions, putting them in minde,

First of their fall:

Secondly of Gods promise:

Thirdly of Gods iudgement.

So that if their great fall could not moue them, yet Gods louing promise might prouoke them: if his promise could not prouoke them, yet his heauie iudgements might terrifie them, to wit, that God would breake out as a fire in the house of *Ioseph* and deuoure it, and there bee none to quench it in Bethel. A feareful iudgement for them who would not seeke the Lord for life when it was offered them: how that the fire like a mercies soldiour should seaze vpon them, and burne them vp like dry stubble: so that they should be constrained, as in the 16. verse, when mourning should be in all streetes, to confesse their owne destruction, and professe their woe saying, *alasse, alasse.*

Wherefore the Prophet laboureth for their conuersion saying: *seeke the Lord and ye shall live*, as if he should say, O house of Israel thou hast forsaken the Lord, and therefore he is angry with thee, he hath sharpened the arrowes of his displeasure, and bent the bowe of his wrath, the instruments of his anger, and the engins of his indignation are prouided for thy destruction. Yea the fire of his wrath is kindled, and stay but for one breath from his nostrils to set it on flame. It hearkeneth but for one watch word from his mouth to say burne, and it burneth, deuoureth, and consumeth. Thy case being

ing thus, & Israel, there is no other remedy to be had, nor course to be taken for thy safetie and life but onely this, *seeke the Lord that ye may liue.*

Which words doe containe an exhortation to amendment of life, wherein wee may obserue two things: first a precept, secondly a promise: the precept is expressed in these words, *seeke the Lord*: the promise followeth in these words, *and ye shall liue.*

It pertaineth to vs to obey the precept, and it belongeth vnto God to fulfill the promise, where we may note a comfortable consequence: if we wil seeke the Lord, we shall liue.

First to the precept, and secondly to the promise.

In the precept, omitting all other circumstances, we may obserue these things.

First the beginning of the precept, *seeke.*

Secondly the persons that should seeke, *seeke ye.*

Thirdly the person whom we should seeke, to wit, the Lord: *seeke ye the Lord.*

Fourthly the maner how we should seeke him.

Fifthly the time when.

And fixtly the place where we should seeke the Lord.

Seeke &c.

As in time of danger and distresse we trie our friends and seeke for helpe, so is it now high time for vs (as it was then for the house of Israel) in these our dangerous daies to looke about vs: and, seeing there is no helpe to be had, but onely of the Lord, therefore should we speedily seeke vnto him for safetie and preservation: and as the Prophet exhorteth vs to seeke the Lord that we may liue.

The Poet describing the manifold dangers of *Eneas* in his long and wearie voiage, sheweth the great perill that he and his companie were in, and the great speede they made to escape the danger of the cruell Cyclops, *precipites metuo acer agit quocunque ruentes excutere, et ventis dare vela secundis &c.*

When they espied the companie of the *Cyclops* mustering as great Giants on the shore, as strong as great Oakes, and tall as loftie Cypresse trees, whose fearefull countenance menaced death and destruction vnto them, it was no time for *Aeneas* and his company to stay, but hastily to hoise vp their sailes, and nimbly to betake them to their oares, & rather then the Giants should offer violence vnto them, they lay violent hands vpon their oares and hasten away.

So the onely way wee haue to preuent any imminent danger, which by our sinnes we draw vpon vs, and are euen at the shore readie to assault vs, yea they haue already aboarded these our brickle barks: (I meane not any forraine foes, but our home-bred sinnes hatched in our hearts) is swiftly to saile away in the waters of vnfaigned repentance, and euerie man to betake himselfe speedily to the oares of true contrition and inuocation to almightie God, and to row painfully in the sea of our sinfull hearts in seeking the Lord for life and preservation.

Psal. 42. 3.

Psal. 102. 9.

The Prophet *Danid* laboured painfully with these ores (as by his owne words it appeareth) hee euerie night washed his bed with weeping: his bread was ashes, his drinke was teares.

Iohn. 12. 3.

The sinfull woman that sought the Lord, when she had found him in *Simons* house, wept for her sinnes, annointed him with oile, washed his feete with her teares, dried them with her haire, and kissed his feete: but wee are too negligent in seeking the Lord: when wee haue found him wee haue no oile to annoint him, no teares to wash him, vnlesse a few Crocodiles teares, little charitie to wipe him, & lesse loue to kisse him.

Math. 26,

70.

1, *Sam.* 1,

10.

If euer *Peter* wept for denying of Christ in words, we may well weepe for denying of him in workes. If euer *Anna* the wife of *Helcanah* wept for the barrennesse of her wombe, we may well weepe for the barrennesse of our hearts. Our hearts are as a bad and barren ground that can bring forth no good fruit: we plow in sin, we sow wicked-

nes, we reape vnrighteousnesse, and eate the bread of iniquitie.

If euer the Prophet *Jeremie* cryed out for a fountaine of water, and a riuer of teares to weepe for the wickednesse of the people in his time, surely if he were amongst vs in these our daies, he should haue no cause to reioice, although his hand were the pen of a ready writer, and his tongue could speake as an Angel, and his eies could gush out with a riuer of teares, yet neither writing, speaking, nor weeping with manifold teares, would some flintie hearts, to lament their fall, and to seeke the Lord for life. *Jerem, 9. 1.*

If wee would consider the infinit dangers and miseries wherewith the carelesse seekers of the Lord are besieged & compassed about, I thinke wee should not lie in the dead sleepe of security as we doe, but hastily to take vp the oares of contrition and inuocation to the Lord, and for our offences to cry out with the Prophet *Dauid* saying, O Lord we haue sinned, O Lord we haue sinned. If it were possible that we could weepe teares of blood, & die a thousand deaths in greefe for our sinnes, it were all too little: therefore sighing and sorrowing with the Prophet *Dauid* vnder the heauie burden of our sinnes, let vs hearken when the Lord in his comfortable voice shall say seeke yemy face, his words may resound as an eccho in our hearts, thy face O Lord wil wee seeke, oh hide not thy face from vs, nor cast away thy seruants in displeasure. *Psal. 41. 4.*
Psal. 51. 4.
Psal. 37. 8.
Psal. 91. 10.

Thus much touching the precept or exhortation: now to the persons exhorted or commanded to seeke.

Not onely the house of Israel, but all persons whosoever, and of whatsoouer estate, sex, degree or condition they are. But seeing the quiet and peaceable gouernement of euery Christian common wealth and wel gouerned kingdome, consisteth in the zelous care, vpriight dealing, iust conscience and godly conuersation of these speciall persons,

that is to say, the Christian King, the vp right Iudge, the conscionable Magistrate, and the learned Minister, let vs begin with them: and as wee may read the building of Gods house may be compared to a stone wall, and these persons are as the side or square stones, & the people are as the little stones filling vp the middle: so that if any of these square stones should slip or fall, a great number of the little ones fall after on an heap, so there will be a great breach in the Lords building: to auoid the same, these especial persons must haue a great care *to seeke the Lord*, faithfully in their hearts: zealously in their Lawes: sincerely in their profession: and accordingly in their conuersation.

King.

The first and chiefest person, is the *Christian King*, whom the King of Kings and Lord of Lords hath appointed and ordained as Supream head, and chiefe gouernour vnder him heere on earth, ouer the Commonwealth and Kingdomes, of right belonging vnto him: and he must *seeke the Lord* faithfully and zealously: faithfully in Religion, and zealously in Gods word, faithfully, in maintaining true Religion, and suppressing the enemies of the truth. As it was in the time of the Law, commandement giuen by the Law, that the enemies of the Law should bee cut off. So should euery *Christian King* vnder the Gospell by godly lawes command that the enemies of the Gospell should not be harboured but punished.

Faithfully.
Deut. 13.
12, 13, 14,
15.

Zelously.
Iosuah 3.6.

In *Iosuah* the 3.6. we may read that zealous prince *Iosuah* commanded the Priestes to carry the Arke before the people: and so should euery godly King command the Ministers to preach the Gospell vnto the people as the power of God vnto saluation.

Sam. 2.5.2.
Psal. 78.73

Samuel 2. five 2. all the tribes of *Israel* said vnto the Prophetical prince *Dauid*, Thus saith the Lord vnto thee, thou shalt feed my people *Israel*: and so the Lord saith vnto euery

euery Christian King, Let my people bee feed with the *sucere milke of my word*: which must bee sucked out of the two beautifull breasts in the *Canticles*, that is, the two Testaments of Gods word, to the nourishment of their soules. Whereupon the Prophet saith, *Kings shall bee your nursing fathers, and Queenes shall bee your nurses.* Let vs pray, as good King *James* hath well begunne, so he may continue long, a good spirituall Foster-father to vs his poore Subjects, whom God grant long to liue and be so.

Judges.

You must *seeke the Lord*, ye Honourable men, honourable because your calling is honourable, for your ancient Predecessors are said to be second meanes, from the pacifying and mittigating of the conceiued wrath, and indignation of Almighty God: and to defend the people from their foes, and therefore it was death by the Law to disobey the *Judge*.

*Iud. 2. 18.
Deut. 17. 12.*

You must *seeke the Lord* in wisdom, in iustice, and mercie: in wisdom first, for it is required that so high a place should bee supplied, by men of learning and knoweldge.

The Wise-man commandeth you to iudge aright, to keepe the law, to walke after the will of God, & to learne wisdom that you may not doe amisse: by which wordes we may learne that wisdom is such an excellent vertue, that it gouerneth so exactly in matters of iustice, that it restraineth men from doing of wrong: and without all doubt it is a vertue most fit for them that are *Judges*, without which they cannot *seeke the Lord* as they ought to do: without which if they do *seeke him*, they cannot finde him.

Wisdom. 6. 1, 2, 3, 10.

Next after you haue sought the Lord in wisdom, you must *seeke him* in iustice: as you are *Judges*, so should bee iust, and as you beare the sword of iustice, so should you execute iustice, for so are you bound to doe by the word of God *Leuit. 19. 15.* verse, You shall not doe vniustly in *Judgement*, you shall not fauour the person of the poore,

*Leuit. 19. 15
Deut. 1. 17.*

nor

honour the person of the mightie, but iudge thy neighbor iustly. Also you are forbidden in the 23. chapter of *Exodus* and 3. verse, to haue any respect of persons in iudgement, but shall heare the cause of the small as well as the great, you shall not feare the face of man, for the iudgemēt is Gods: and seeing you represent his person, your iustice should be vncorrupt: for if iustice should be corrupted by partialitie or any other vnconscionable or vnchristianlike meanes, as it was by them that deprived innocent *Naboth* of vineyard and his life, then surely must you know that God is dishonoured, and your calling abused. Such iustice or rather iniustice is like Anglers small fishing lines, which the great fishes breake and escape, but the little ones are catched: or like spiders webs where the great flies breake thorough easilie, but the little ones are strangled. Such iustice (if it may be called iustice, but surely we can giue it no better epitheton then wrongfull iustice) it is said to be like a baite for birds, where the couetous Lawier for the greedinesse of a golden fee playeth the part of the fowler, the vniust Iudge the net, & innocent *Naboths* sons (that is) the poore people, the birds. O looke vnto this, you honourable and graue men of God, let not the old saying be renewed amongst you, *Dat veniam cornis vexat censura columbas*: doe not pardon the hurtful crowes, and punish the harmelesse doves, let no might ouercome right, but let mercie, which is the third vertue, be ioyned with iustice in matters of Lawe, *ne summum ius sit summa iniuria*, lest that strictest law proue greatest wrong: let mercie and iustice be mingled together, and as (sitting in your iudgement seate) you haue the scarlet robe of iustice about your loines so must you weare the white band of mercie about your necks, as *Salomon* exhorteth you, saying: Let not mercie depart from thee, but binde it about thy neck, and write it in the tables of thine heart, and so shall you haue fauour in the sight of God and man.

Oh happy, and twise happy shall ye be, when ye may truly

trugly vter these words with vpright Iudge Samuell, say-
ing: Beare record with mee before the Lord and his anointed,
whose Oxe, or whose Assse haue I taken, or to whom haue I
done wrong, or whom haue I hurt, or at whose hands haue I re-
ceined a bribe: to blinde mine eyes withall? and I will restore it
again. Where wee may note, that bribes and giftes doe
blinde the eyes of the wise.

Quintilian saith: that in Athens were erected certaine
Images of Iudges, without hands or eyes: to signifie, that
Iudges should neither be corrupted with bribes, nor by
any person bee drawn from that which is lawfull and
right. Iustice is painted by some, with a vaile before her
face, not that she should winke at faultes, but that shee
should blush to behold or respect any mans person.

Iustice, of the Poets is fained to be a Virgin, and to
raigne amongst men on earth for a time, but afterward
departed from them. Indeed, Iustice of it selfe is pure
and vncorrupt, but beeing abused, no doubt but the
complaints and cries of the oppressed will sound, in the
all-hearing eares of the All-seeing God.

Daniel in his sixt Chapter, saw Thrones set vp, and the
ancient of dayes sate thereon: his garment was as white as Daniels
snowe, and his haire as the pure wooll, his throne was like a
ferie flame, &c.

Heerein is shewed the estate of the great Iudgement
day. As they haue the Almighty Iudge for an example:
so should they that sit in iudgement seate marke it; these
(I say) that are aduanced to that Honourable seate, by the
Ancient of dayes (that is by God, which was before all
times and dayes) must be men of knowledge, great wise-
dome, ancient and learned in the Lawes, that they may
discerne right from wrong, and truth from false-hood:
They ought to haue their haire, that is, their internall
affection: and their garments, that is, their externall con-
uersation, white and cleane, holy and pure, chaste and ho-
nest, and free from all acceptation of persons and giftes,

as white as Snowe, and as cleane as pure washed wooll. Then if (as your calling is Honourable) your Actions are answerable: your name shall bee great among men, and the poore peoples prayers shall be to the Lord for your long continuance in that place whereunto God hath preferred you.

Magistrate.

Right Honourable; *Salon* being demanded how a Common wealth might best bee preserved in peace; answered saying: *That Common wealth is in good estate, where the people obey the Magistrate, and the Magistrate obey the Law.* By which wordes hee noteth, that as Magistrates should be men of vertue and knowledge, so should they not onely know the Lawe, and be able to instruct others therein, but also bee obedient to the Law, as the people should be obedient to them: for their authoritie is from God, and to be obeyed, as Saint *Paul* in the thirteenth Chapter to the *Romanes*, commandeth every soule to bee subiect to the higher Powers, for they are ordained of God. Wherein Saint *Paul* sheweth that the dutie of a Magistrate consisteth in defending and offending: in defending the godly from wrong, and therefore it is required that they themselves should bee godly and offer no wrong: next in offending the vicious and wicked by correcting and punishing them for their euill deedes, and therefore it is requisite that they themselves should be no vicious nor wicked persons: take heede therefore lest that correcting vice in others, you are partiall in reforming your owne fautes: first beate downe sinne in your selues, your families and your followers: How can he gouerne many that cannot rule himselfe?

Esther. 9.

Queene *Hester* much commended *Mardocheus*, for
35. having the fauour of the people in procuring their good and shewing himselfe louing to all men. And so are these Magistrates highly to be commended which doe not respect.

spect their owne priuate gaine onely, but the good of the Common wealth, and not make a prey of their place, to hurt many, and enrich one.

Let vnconscionable and cruell Magistrates harken how God threatneth the Rulers and Magistrates of Israel with his iudgements, *Amos 8.3.* *Many dead bodies shall be in euery place, and they shall cast them out with silence.* *Amos 8.3.*

And in the fourth Verse, *Hearc this, O yee that swallowe up the poore, and make the needie of the land to faile.* 4.

Saying when will the newe Moneth be gonne that wee may sell Corne, and the Sabbath that wee set forth Wheate, make the Ephra small, and the sicke great, and satisfie the weigthes by deceit: That is, make the measure small, and the price great, pare the Bushell and heape the Purse: make the weightes light, and the bagge heauie. As in the sixth Verse, That yee may buy the poore for siluer, and the needie for shoes: and sell the refuse of the Wheate. 3.
Looke vnto this, you graue men of God: for if God espie any such dealing amongst you, you shall feelee that he hath in his hand a sword, and a bowe: a sword ready drawne, and a bowe ready bent: a sword of diuine iustice, and a bowe of diuine power: a sword of diuine iustice for them that will not execute iustice, and a bow of diuine power for them that resist his power: the bow in the fathers hand as hee is omnipotent, and the sword in the sonnes hand as he is Iudge, to iudge both the quicke and the dead.

Minister.

Now the other person, or square stone, is the learned Minister, (I say not the last, for his Doctrine must bee a line to direct all their Lawes by, otherwise they will be out of square) his dutie is taught him by our Lord and Sauour Christ, the Pastour and Bishop of all soules in his threefold commandement to Peter saying: *Feede,*

Ioh. 21.15,
16,17.

Feede and feede: which (as Saint Bernard, and all other learned Diuines and ancient Prelates of the Church, interpret that parcell of Scripture) is to feede first by Doctrine: Secondly, by life: and thirdly, by Hospitallitie.

First by Doctrine, and therefore they are called Angels in the Scriptures. Let them that are called Elders first feed the flocke of Christ that dependeth vpon them, with sinceritie of Doctrine, and let them execute it willingly and of a ready minde, reioicing that God hath made them able to doe that great & weightie worke of an Euangelist.

And when they haue performed this, let them feede by examples, life, & godly conuersation: let them expresse in their liues that which they teach in their Doctrine: let them doe as I speake, for so to teach and so to doe, is to be the greatest in the Kingdom of God; but so to teach, and not to obserue, is to bee the least: therefore are they bound to *seeke the Lord* in integritie of life and godly conuersation, that others seeing their good workes may glorifie God the Father.

Math. 5.19
Iaco. 2.12.
Math. 5.
16.

And you, right reuerend Lord, must haue a speciall regard, that such Pastours and Teachers, may bee placed within your Diocesse, who by life and doctrine, may feed the little Flocke of Christ Iesus. As *Moses* had *Aaron* and *Hur* at his Elbowes to assist him, so you ought to haue at your elbowes (that is neere you, and in your fauour) such as may assist you in the Lords businesse, in that great and weightie worke of an Euangelist: such (I say) as haue both *Vrim* and *Thumming*, knowledge, and vertue, perswasion in wordes, and exhortation in deedes, which can thunder in doctrine, and shine in life: whose liues may be an *werab'e* to their doctrine. For we must not be like Mercuries images that point at others to go and stand still our selues; neither must we be like stage-players, that for an howre or two resemble Princes and great men, but when the play is ended, they returne to their former

former and pristine estate againe: we must not during the time we are in the place of preaching only, shew our selues to be the messengers of Almighty God in words, & when the time is ended, shew our selues the seruants of the Diuel in workes: our hearts and our tongues should be tied together, our profession and obedience, our preaching and practising, our words and workes, Gods word and our workes, the light of Gods word, and the light of our godly conuersation should shine together.

Christ commanded *Iohns* disciples not onely to shew Luke. 7. 32 him what doctrine they had heard which was heavenly, being taught by Christ himself, but also what workes they had scene. Where we may obserue that the Lord would haue our liues correspondent to our doctrine, otherwise one iarring string will marre the comfortable consort of that heavenly harmonie.

Thus hauing performed these two dueties belonging to our calling, we must proceede to the third, which is according to our abilitie extend our helping hands to the poore ones of Christ Iesus: and as wee are messengers of Mark. 8. 7. our Lord and Master Christ, so should we learne of him 8. who with a fewe barly loues and little fishes fed thousands Iohn. 6. 11. of people. Let vs therefore according to our duetic seeke the Lord, and be true labourers in the Lords building with both hands, with life and doctrine, for hee that buildeth with one hand, and ouerthroweth with the other, is no true labourer: but to conclude, let vs be true labourers, and then we shall receiue an euerlasting reward.

Thus should these especiall persons goe before the people in vertuous maner according to their calling, and then the people generally will bee encouraged to follow after.

Thus much touching the persons especiall: now to the persons in generall: but first let vs learne whom we should seeke to win the Lord, *seeke the Lord.*

In time of danger and distresse, friend seeketh for helpe

Psal. 37. 25.
Psal. 27.

vnto friend: brother vnto brother: & childe vnto the Father. But although friends faile, kindred grow cold, and Fathers forsake vs, yet if we seeke the Lord he will neuer faile vs: *I was yong and now am old, yet neuer saw I the righteous forsaken, nor their seede to beg their bread. When our fathers & mothers forsake vs, he taketh vs vp,* saith the Prophet.

If there be no other cause to moue vs to seeke the Lord, yet this is an allsufficient cause, that he is a sauour and able to saue vs, & seeing we know him to be a sauour, we ought to seeke vnto him for life. We were by the transgression of our first parents the children of wrath, vnder the curse and condemnation of the Law, from which no man on earth, no saint in heauen, no angell nor creature in heauen or earth could deliuer vs: yet Christ was able and did redeme vs, when Sathan had wounded vs with many a deadly stroke, and we lay bleeding as it were at the very heart, and euen dead in sinne: when no hearb, no oile, no water, no plaister nor phisicke could cure vs, he of his owne precious bodie and blood tempered a soueraigne medicine for our disease, and cured our sores: so great was his loue to vs-ward, that he spared not his dearest hart blood to deliuer vs from the bloody tyrannie of Sathan.

As the Pellicane is said, when she beholdeth her yong ones slaine by the serpent, (for it is said that the serpent greatly coueteth the pellicanes blood) to beate her sides with her wings in greefe, that the blood issue out: which warme blood of hers she lets fall vnto her yong ones being slaine, and so restores them to life: so when the soule of man being the bird of Paradice, (for there was heynest first built of God) hauing her liuely blood sucked out by the old serpent the Diuell, Christ was that heauenly pellicane, that with the wings of his loue and mercie did shed out of his most precious side his dearest hart blood to reuiue vs that we might liue for euer.

The Lord is the Author of our being, and the giuer of our life, he is the immediate Lord and owner of it, and
be

bestoweth it freely on them that seeke him faithfully. At his hands must we seeke for life, & of none else. As Parphar and Abanah riuers of *Damascus* could not cleanse *Naamans* leprosie but onely Iordan: so there is none that can giue vs life (although wee seeke all the world ouer) but onely the Lord: of him onely must wee seeke for life. We must not seeke it of the Angels, to receiue it from them (as it were) at the second hand, for they haue receiued life onely for themselues of the Lord, and haue no authority to giue eternall life vnto others. Neither can the virgin *Marie* place vs in the kingdome of heauen although the papists call her Queene of heauen, gate of paradise, *Clauis David quæ calum aperit*: the key of *David* which openeth heauen, but that belongeth onely vnto Christ.

Reg. 5. 12
14

Neither must we seeke life of the Apostle *S. Peter*, as if he had the keies of heauen gates, as (one affirmeth) King *Oswy* thought, and therefore feared his displeasure, lest he should be locked out. Neither must we seeke these keies at the Popes hands, as if he had receiued them of *Peter*, to open this gate, and to let in as manie as please him, he hath receiued no such keies: but if ye will know what keies he hath, read *Reuelation*, the 9 and there *S. Iohn* will shew you, not the keies of heauen, but the keies of the bottonlesse pit of hell, he openeth it wide, and labourerth to draw manie thither that seeke him.

Reu. 9. 1.

It may be as well said of the Pope and his shauelings, as *Lactantius* said of the heathen Gods, *Quis tam demens qui consensu et placito innumerabilium stultorum operiri cœlum mortuis arbitretur, aut aliquem quod ipse non habeat dare alteri posse?* Who is so mad (saith hee) as to thinke that heauen is opened to the dead, with the consent and at the pleasure of innumerable fooles, or that any man can giue vnto an other that which he hath not himselfe?

Lactantius
1. lib. 19.
cap. de falsa relig.

We must seeke to none for life but to the Lord himselfe euen Iesus Christ, for of him onely must wee receiue it, he onely hath the key of *David* who openeth and no man

shut

shutteth, and shutteth and no man openeth, to him onely
 Reue. 3. 7. must we seeke for life and to none other creature: as the
 Prophet exhorteth vs: *Seeke the Lord and ye shall liue: seeke*
 Amos. 5. 6. *the Lord*, saith the Prophet *Amos: Come vnto me all yet that*
 Mat. 11. 28 *trauell and are laden, and I will ease you: Come vnto mee,*
 saith Christ. Into thine hands, O Lord, I commend my
 Psal. 31. 6 spirit: Into thy hands, saith the Prophet *Dauid*, at our de-
 parture out of this world, when our bodies are to be laid
 asleepe in the graue, & our soules to receiue another resting
 place, we must not say, O blessed *Lady*, or O blessed *Pe-*
 ter receiue my soule, but we must learne what to say of the
 Act. 7. 59. *Protomartyr Stephan*, who at the time of his death said,
 Lord Iesus receiue my spirit.

As we haue learned whom to seeke for life, to wit, the
 Lord: so must we know how to seeke him.

We may reade in Canonically scripture, two sorts of see-
 king the Lord, the one externall the other internall: exter-
 Rom. 10. 9 nall called profession, internall named obedience: the one
 with the mouth to confesse God, the other with the heart
 to belieue in God. To seeke the Lord with the one, that
 is, profession, and not with the other, to wit, obedience, is
 but meere hypocrisie and dissimulation, which God hateth
 and abhorreth: and thereupon he saith these people honor
 Elai. 29. 14 me with their mouthes, but their hearts are farre from me.
 It is not enough for vs in outward profession to say Lord,
 Mat. 7. 22 Lord, and so enter into the kingdome of heauen: but we
 must in inward obedience do the wil of our father which is
 in heauen. And therefore the Lord by the prophet *Iere. 29.*
 Ier. 29. 13. 13. would haue vs to seeke him with all our hearts, saying,
 they that seeke me shall finde me, if they seeke me with all
 their hearts: as much as if he had said, they that seeke mee
 shall not finde me, vnlesse they seeke me with all their
 hearts. God commeth to the quicke, when hee toucheth
 the heart, which (as Physicians say) is *Fons vite*, the foun-
 taine of life: the place where life first beginneth and last
 endeth: so that we may plainly perceiue we cannot equi-
 uocate,

uocate with God, like them that subscribe with the hand and not with the heart, as though they could part stake with him: but God will haue all or none, *Deus est rinatus deus*, God is a zealous God, he will haue no fellow suiters: & therefore he saith we cannot serue God and Maminon, we must not be like the Samaritans that worshipped the God of Israel and their heathen Gods also. Nor like the Romane Samaritanes that take vpon them to serue God and worship Idols: such subtile sophisters will deceiue themselves in the end: let them know that there is nothing hid from the allseeing eye of the almightie, he that made the eye, doth not he see? hee that planted the eare, doth not hee heare? and he that created the heart, doth not he know what is in the heart of man? yea the Lord knoweth the thoughts of man that they are euill.

Exod. 20.3

Math. 6. 24

Psal. 94. 9.

Psal. 94. 11

Jerem. 19.

We must seeke the Lord with all our hearts: by which words wee may note that God regardeth not so much outward holinesse or outward behauiour, as the internall puritie of the minde, and sinceritie of the heart. I might take occasion here to fight a combat with the hypocrite, whose deuotion is like a shadowe, something in shew, but nothing in substance, like Zeuxis and Pacacius pictures, the one deceiued his fellow painter with a picture of a sheete, and the other, to wit, Zeuxis deceiued the birds with his counterfeite grapes. But let vs not deceiue our selues with a sheete or shadow of holinesse thinking that currant which is but counterfeite, nor like Zeuxis vine which deceiued the birds, thinking it had borne true grapes which were but pictures, no, it is in the inward puritie and sanctimonie of the heart that we must seeke the Lord: otherwise wee shall find him in iustice and not in mercie, & so we may with Esau hunt for a blessing and catch a curse. We may offer a sacrifice with Caine, and yet haue no good zeale, we may fast with Iesabell and yet not leaue our sinnes, we may humble our selues with Ahab, and yet haue no true repentance, we may lament with the teares of Esau, and yet not be for-

Gen. 27. 33

Gen. 4. 3.

1 Reg. 21. 9.

1, Reg. 21,

27.

Gen. 27. 34 rie for our sinnes, wee may kisse Christ with *Judas*, and
 1. Reg. 21. yet haue no loue in our hearts, wee may pray with the
 27. Pharisee, and yet haue no deuotion, wee may present an
 Gen. 27. 34 oblation with *Ananias*, and yet keepe the best part from
 Mar. 26. 49 God, which is the heart, all this is nothing worth, it is the
 Luke. 18. 11 heart that must be consecrated to the Lord.
 Act. 5. 2. The Prophet *Isaiah* seeing it was the manner of the people
 1. Pel. 2. 13. in his time (when trouble & heauines came vpon them)

to teare their clothes, and rend their garments, signifying
 by their outward behauiour, their inward greefe and sor-
 row: lest it shold be rather for fashion then affection sake,
 Heb. 10. 22 he reclaimeth them from it saying: *Rend your hearts and not*
 your garments: we must seeke the Lord with true hearts in
 assurance of faith sprinkled in our hearts from an euill
 2 Cor. 6. 15 conscience. And seeing there is no concord betwixt
 Mat. 6. 24. Christ and *Belial*, no fellowship betwixt God and *Mam-*
 Nume. 22. 8 mon; let vs seeke Christ and renounce *Belial*, seeke God
 Mat. 20. 21. and shunne *Mammon*, let vs cease from seeking for bribes
 like *Balaam*, and suing for honour like *Zebeds* sonnes: al-
 though riches will call, honour will allure, and pleasures
 wil intise vs, yet let vs not too greedily seeke after these
 things, for many thereby haue lost a better kingdome then
 euer *Saule* found.

Mat. 4. 9. Although *Sathan* should offer all the world as he did
 vnto Christ, let vs refuse it: and let vs take heede wee doe
 not serue him for lesse.

I feare mee if some might haue *Solomons* choise, they
 would with *Midas* choose wealth before wisdomie,
 and yet surely there is a bad choise made when a man shall
 hazard his soule for a little vanitie: what shall it auaille a
 man to win the whole world and lose his owne soule? too
 rich a treasure for so small a price: Christ paid more for
 it then all the world was worth.

Riches in good and honest sort gotten, and well vsed
 are good, and doe prosper with a man: but in wicked and
 cruell sort gotten, and beeing abused, dammeth a man: they
 are

are like fire, sufficient wil warme vs, but if we put it into our bosomes it will burne vs, if we set it neere our hearts, it wil set our soules on fire in the end.

Although gold is pretious, yet it is perilous, and although siluer is white, yet it maketh a black staine.

Occasion here is offered me to speake of some men which busie their braines, and wearie their wits more in seeking for riches then for the kingdome of heauen: if it were not so, there would not bee such selling of benefices by couetous patrons as there is: with whom not learning, nor deserts, but money maketh the match. If a man shold be as strict of life as *Iohn Baptist*, and as painefull a Preacher as *Paul*, yet if he will not giue a bribe when *Felix* reacheth out the hand, he shall finde the Poets words verified in himself, *ipse licet venias musis comitatus Homere, nil tamen attuleris ibis Homere foras*, if thou comest neuer so well furnished with good gifts to discharge thy calling, yet if thou wilt not bring *Simon Magnus* costly key, the dore will be locked vp against thee. Although good lawes are provided to curb them, yet they get the raines by their priuate and cunning deuises, cracking their conscience, and cosening the Lawe.

Vulcane in his fire forge neuer sweat more in making *Achilles* armour, then some couetous men doe in seeking for worldly wealth and possessions, stretching out their elbowes ouer whole parishes, townes and Lordships: thrusting out of the poore, inclosing of commons, overthrowing of customes, racking of rents, imposing of intolerable fines of poore tenants, enlarging of fines, and shortning of leases but (it may be) they thinke no complaint no fault. Where is the cry of the poore? where is the cry of their conscience? it may be they thinke to stop the mouths of the poore with threatnings, and thinke to seare their conscience that it may swallow vp any sin without feeling: But yet they cannot stop the alhearing eare of the almightie God: they cannot still the cry of their sinnes,

for surely our sin hath a double cry, either they cry vnto vs, or they cry vnto the Lord: when they cry vnto vs, they cry for amendment, and when they cry vnto the Lord, they cry out for punishment. Therefore when they cry vnto vs for amendment, let vs heare them & amend the, for if wee will not, God wil heare them and punish vs.

Christ in the Gospell saith, that they shall bee cast into
 Mar. 25, 41. endlesse torments that will not giue part of their owne
 foode to the hungry, part of their owne cloathes to the
 naked, and part of their help and comfort vnto the pri-
 soner and captiue. Alasse then where shall they bee cast
 that haue taken away the foode and maintenance from the
 hungry and needy, made naked them that were cloathed,
 1 Pet. 5, 18, and cast them into prison that were at liberty. Oh remem-
 ber the later daie, when as the godly and righteous (as the
 Scripture saith) shall scarcely bee saued, where shall such
 cruell and wicked sinners appeare? remember that the
 couetous cormorant in the Gospell had his greedy humor
 Luke, 12, 20 stopped with a mouthfull of dust. Remember how the
 Luke, 16, 24 rich glutton (beeing throwne into extreame torments)
 could not for all the wealth hee left behind him, obtaine
 one drop of water to coole his tormented tongue, when
 a whole sea could not haue satisfied him.

Such is the couetous hart of man that it cannot be satis-
 fied, the more it hath, the more it coueteth, like as if a man
 should drinke brine to quench his thirst, which causeth
 him to bee more thirsty. It is a maruelous thing to con-
 sider how a little plot of ground, no more then a mans
 length and breadth can inclose his bodie, and whole
 Townes, Parishes, and Lordships cannot containe that li-
 tle member inclosed in the bodie (to wit) the heart. Well
 whatsoever the couetous heart of man is, I leaue it to
 God the searcher of all hearts to examine. And seeing that
 time will not stay, & the glasse runneth taking no breath,
 I cease to speake more thereof. Vnlesse I should take vp-
 on mee to wash an *Ethiopian* white, or to take away the
 spots.

spottes of a Leopard, which cannot be without destroy-
ing of nature. *ἡ ἀκατακτάτης τοῦ σώματος οὐδ' ὀ* *Impossibile est celare*
ingenitos mores, That which is bred in the bone, will not
out of the flesh.

Quærit dominum in simplicitate cordis, Seeke the Lord in Wild. 1. 1.
singleness of heart: where we may note, that these men are
to be reprooued, who (because they will not be accoun-
ted Publicans or open sinners) seeke to hide and cloake
their sinnes, euen as when *Adam* had tasted of the forbid-
den Apple, he espied his owne nakednesse, pouertie and Genes. 3.
fall: and to remedie the same, hee went about to hide it
with figge leaues, and to shroude himselfe amongst the
trees of the Garden: so some of *Adams* sonnes yet living,
goe about to cloake their sinnes with the figge leaues of
their polittish inuentions, and to hide their treacherous pre-
tences in the thicker of their wicked imaginations, coue-
ring their vices with the cloke of vertue: There-hence it
cometh that murther is accounted man-hood, pride de-
cencie, couetousnesse frugalitie, drunkennes good-fellow-
ship, &c. So that oftentimes wee may behold many ba-
thing themselves in their scarlet sinnes.

Some like the proude Angel fethering their wings in *Esa. 14. 12,*
presumption, and soaring aloft vntill their proud plumes *13.*
drine them downe into the pitte of perdition.

Some like the couetous caterpillar deuouring the fruit
of the poore mans vineyard.

Some like the vnfatiable Malt-worme, lying dead drunk
in the streets.

We may behold with open eyes, and heare with wofull
eares murther and malice runne head-long to destruction.

Pride and enuie struiing who shal haue the vpper hand,
like the vnruilie billowes of the Sea encountring each
other.

Drunkennesse running full streame downe the Streets. *2. Sam. 16.*

Abolons adulterie, passing as meriments in our dayes; *21.*
and making but a sport of sinne.

Although wee seeke to season these sowre sinnes with sweet sauce, yet they will prooue bitter in the end, when the pleasure and sport of sinne is past, and death looketh vs in the face, and our conscience grievously beginne to gripe vs: then wee shall hate these sinnes more then ever wee loued them before. Although wee thinke sinne but a light thing, by reason of our willing inclination thereunto, yet wee shall finde it heauie, yea more heauie then all the stones, lead, and ponderous mettals of the earth, and the earth it selfe: more heauie then heauen, the earth & the waters could beare. So heauie that heauen could not beare it, as the proude Angel with his adherents, who fell from the Kingdome of light into vtter darkenesse can testifie the same: that the earth could not beare it, *Dathan* with his coherents can witnes the same, whom the earth would not beare, but opened her mouth and swallowed them vp quicke into hell. The waters could beare sinne, for Gen. 7. 21. when God saw it abound on the earth, hee sent the great deluge of waters, into which both sinne and sinners funke downe: sinne is heauie and ponderous, because the Rom. 6. 23. reward of it is heauie and grievous, which is death, *το ἀποτίμημα τῆς ἀμαρτίας θάνατος*, *Stipendium peccati mors. The wages of sinne is death.*

When we forsake the Lord we forsake our life: and when wee receiue sinne wee receiue our death: for as the soule is the life of the bodie, so Christ is the life of the soule: and as the bodie dieth when the soule departeth from it, so the soule dieth when Christ departeth from it: and our sinnes are the cause that the Lord departeth from vs: sinne is euen death to the soule, for when sinne goeth in, life goeth out: and when sinne beginneth to liue, the soule beginneth to die. Let vs therefore forsake our sinnes whose reward is death, and seeke the Lord, whose promise is eternall life.

As we haue heard the maner how, so we must learne the time when to seeke the Lord.

The Prophet *Esay* 55. Chapter, the sixt Verse, exhorteth vs, saying *Seeke the Lord while he may be found, and call upon him while he is neere.* And the Holy Ghost by the Prophet *Ioel*, pointeth to the present time saying, *Now therefore (saith the Lord) turne vnto me, with all your hearts.*

Esaie. 55. 6.

Ioel. 2. 21, 12

Heb. 3. 13.

Saint *Paul* likewise in the third to the *Hebrewes* the thirteenth verse, would haue vs omit no time, saying: *Exhort yee one another while it is called to day lest any of you be hardened through the deceitfulnesse of sinne.* And further in the fiftenth verse of the same Chapter hee saith; *to day if you will heare his voice harden not your hearts as in the promocation, &c.* So that now (euen to day) is the time to seeke the Lord. Let vs now without delay take the benefite of time which is precious: let vs to day purpose with our selues to make this the time of our conuersion: let vs now seeke the Lord and forsake our sinnes: let vs while it is called to day, giue ouer our wicked wayes and our own imaginations: and whereas wee haue beene too long acquainted with sinne, let vs now learne to bee acquainted with Gods word, and take counsell there what to doe, and how to behaue our selues in euery action. Let vs presently eue now seeke the Lord, & delay it no longer, knowing that the longer we continue in sin, the further we are from the Lord, & the neerer our own destruction. The longer sin continues in vs, the harder it will be to remooue it: (as one saith) *Vulnus iteratum & sepius lesum, tardius sanatur, A wound reiterated and often hurt is hard to be healed.*

Cyprian saith; *Alto vulnere diligens & longa adhibenda est medicina, A diligent and long medicine is to bee applied to a deepe wound.*

Cyp.

Agreeing thereunto *Ambrose* saith: *grandi plage alia & prolixa opus est medicina, Vnto a great wound a deepe and*

Amb.

a large medicine is needfull.

A ship that is broken on the Sea but a little, if it be not speedily amended, the breach will grow greater, and the water will enter into it, and sinke it. So sinne by continuance will enter into thy bricke barcke, and finde the way to thine heart and sinke it, and so cause thee to make shipwracke of faith and a good conscience.

Time is pretious, and delay is dangerous, let vs therefore take the benefit of time, & *seeke the Lord*, and not post it off from day to day, like these delaiers of time, which say, that olde age will make men honest, and olde age will amend all faults: the holy Ghost teacheth vs another Lesson saying: *Remember thy Creator in the time of thy youth before these dayes come upon thee of which thou shalt say, they please me not.*

Morning sacrifice was required as well as Euening sacrifice: *My sonne if thou hast sinned, sinne no more, but pray for thy fore-sinnes that they be forgiven thee.* Christ saith to the sinner: *Goe thy way sinne no more, lest a worse thing happen vnto thee.* It is not inough for vs to leaue sinne when sinne leaueth vs, that is when we can sinne no more. Let vs not be like these idle Epicures and carelesse scape-thrifts which thinke that youth may be licenced to run a wilfull course, and that they neede not to seeke the Lord while they are yong, but when they are old, thinking the time wantonly, wilfully and wickedly spent to bee redeemed with a fewe fighes a little before death & so make an end, as though alasle they had repentance at their command, and pardon in their power. These carelesse slackgraces shall pay deerely for their presumption in the end, when Gods sweete mercie shall bee turned into bitter wormewood vnto them, because they would not in time seeke the Lord: but resigned themselues altogether to worke wickednesse with greedinesse, making long delaies, that thereby they might enjoy the pleasure and profit of sinne. Our Lord and sauiour Christ wept ouer Ierusalem, because they

they would not know the time of their visitation, here-
proued the Iewes for that they could discerne the face of
the skie, and could not discerne the signes and tokens of
the times. So are we sharply to be reprobued, if we wil not
know the day of mercie, and the time of grace: and while
we haue the light to walke as children of the light, for the
night wil come when no man can walke. It will be too
late for vs to seeke the Lord for mercy after this life, when
the gates of mercie are shut vp. It will be too late to seeke
the Lord for mercie when he sitteth in iustice.

Let vs remember the five foolish virgins which delay-
ing the time had heauen gates barred against them. Let
vs remember the fearefull example of the rich glutton,
who being in endlesse torments cryed out for the least ease
that might be, and yet could not haue it, because he sought
it too late: Let vs by these examples be moued to seek the
Lord in time: let vs not bee worse then the foules of the
aire: the Turtle Doue, the swallow, and the Crane know-
eth the time of their comming. The husbandman obser-
ueth his times, and the mariner watcheth his tides, let vs
take the time and watch the tide, for time and tide carrieth
for no man.

Print not these words in bookes to be carried in your
hands, but register them in your memories, and lock them
vp in the chest of your harts.

Let vs consider that we haue long foreflowed the time,
and ouerlong absented our selues from the Lord: wee are
not lately entred into sinners schoole, but are of great sta-
ding, in sinne our mothers conceiued vs, in iniquity they
brought vs forth, and in wickednesse we liue. Wee haue
long walked in sinners waies, as for the pathes of the Lord
we haue not troden them nor followed his fooresteps, but
haue wearied and tired our selues in the waies of wicked-
nesse: let vs thinke it now high time to seeke the Lord:
there is no time excepted, but all times commanded to seek
the Lord: as well in time of prosperitie as aduersitie

Luk, 17. 17.
Sam. 15. 10

but oftentimes in prosperity and plenty we forget G O D, like the children of Israel beeing passed through the red sea forgot to giue God thanks. As vnthankfull as the nine Lepers, as vngratefull as *Nabal*. Even as the hogs cate the accornes vnder the Oakes, andd not lift vp their eies to the trees from whence they fall: So we receiue Gods blessings heere on earth, and will not lift vp our harts to heaven and giue God thanks.

2 Sam. 14.

30.

Luk, 15. 20.

As long as we are in prosperity wee will not seeke the Lord, vntill necessity compell vs. We play our parts like *Isab* who would not come to *Abolon* vntil hee had set his corne fields on fire. Like the prodigall sonne who would not returne to his father vntil necessarie constrained him. If that we will not seeke the Lord, he wil whet his sword and bend his bowe, and make vs returne vnto him, and seeke him for help and preservation.

Not many yeeres siccence, scarcitie like a mightie foe, conquered many proud hearts, weakened many strong bodies, and brought downe their strength in the dust: not long siccence the sicknes like a mercilesse soldier seized vpon this Citie, and diuerse other parts of this Land, and the graue with open mouth swallowed vp our sweetest comforts: when mourning and lamentation was heard in euery streete, then with bitter teares and wofull hearts we sought the Lord for life, yet when the Lord had taken his heauie hand off vs, we returned to our old wickednesse againe, not remembring that the Lord hath left a sparke of these punishments yet amongst vs which (vnlesse we seeke the Lord in time) the bellows of our sinnes will set it on flame. It is the Lords mercie, his great goodnes, his grace and long suffering, that it hath not fallen vpon vs long before this time. As he is mercifull, so we are mercilesse, as he is gracious, we are gracelesse, as he is good, we are vngodly, as he is long in suffering, we are long in sinning.

Ma. 145. 8.

The Lord spared the fruitlesse fig tree three yeares, expecting fruit, but the Lord hath giuen vs a longer and a larger

larger time to bring forth fruits of repentance, some 20, some 40, some sixtie yeares, some more, some lesse, but stil we remaine vnfuitfull fig-trees, vnprofitable professours, bringing forth neither leaues, blossomes nor fruits, neither good thoughts, words nor workes.

Let vs take heede we be not like the basket of summer fruit, ripe in sinne and ready for Gods iudgements. Amos. 8.

I would I might so much preuaile with you as to persuade you to learne of the prouided woman *Abigail*, when for her husbands vngratefulness *David* in his wrath had girded his sword vpon his thigh, and threatned destruction to his whole household, she delaied not the time, but made hast, and went out to meete him with asses laden with frailes of reasons, bottels of wine, and sheepe ready dressed to appease his wrath, which *David* tooke kindly at her hands, and licensed her to returne vnto her house in peace. So *David*s sonne according to his humanitie, and *David*s Lord according to his diuinitie, *David* the King of kings, and Lord of lords, angry with vs for our vnchankfull and vngratefull behauiour towards him: he hath his sword girded vpon his thigh, nay (I feare me) ready drawne to punish vs, whom with speede let vs seeke for mercie: and as *Abigail* had her asses laden with frailes of raisons, so let vs haue our bodies laden with repentance and contrition, which haue bene long time porters to carie the heauie burthen of sinne. And as she had her bottles of wine, so let vs haue our eies as two bottles, the teares whereof, in griefe for our sinnes we may drinke as comfortable to our foules as wine vnto our bodies, and as she had her sheepe ready dressed, so we must haue our hearts readie prepared and addressed to serue the Lord: and then the lord wil say vnto vs, as *David* said vnto *Abigail*, returne againe vnto your houses in peace: which the God of peace graunt vs.

As we haue learned the time when, so must we know the place where to seeke the Lord, who is life eternall.

All men naturallie desire eternal life, but many doe not seeke for it where they ought, and therefore the further they seeke, the further they are from it. Our Lord and saviour Christ in the 5. of *Iohn* sheweth vs where wee should seeke for him, not in the Turkes *Alcoran*, nor the Popes Canon: not in mans tradition nor vnwritten falsitie, but in the written veritie of Gods word. Search the scripture (saith he) for in them ye thinke to haue eternall life, and they are they which testifie of me.

We must seeke diligently, and with *Marie* choose the better part, for that one thing is truely and in euery respect necessarie: all the rest is as necessarie: As men which seeke for the treasure of the earth doe imploy their labour, and try with all diligence vntil they finde the mettals, for if they should but pare the vpper face of the earth onely, and not dig into the deepe, they should neuer finde out the ore. So wee should seeke and search the Scripture, and truely sound, weigh, and conferre one place with another, with calling on the name of the Lord, and not lightly ouerpasse it.

The Iewes do read the Scriptures, but it is with a vaile, not seeking him there who is the end of the Law, to wit, Iesus Christ. The Heretikes, as Anabaptists & others do read the Scripture often, but (as one saith) although they doe alledge the Scriptures, yet their deceit is easily scene, for either they doe not conferre one place with another, or they doe alledge it by little parcels and not wholly: or else they will not acknowledge and allow the true phrase and manner of speaking of the Scripture: neither the scope and end thereof.

The auncient Doctor *Irenaeus* saith, that Heretikes to the end they may not be discovered, do alledge the Scriptures

tures well at the beginning to draw on the people vnto them: but as soone as they haue gotten them schollers, they wring and wrest the scriptures to their owne side, & make simple people beleue that their railings, slanderings, and reuileings are true scripture, and doe scorne & scoffe at the good Doctors and true teachers of Gods word, falsely accusing and slandering them: It may be some will demand why God suffereth such Heretikes to remaine? wee may take *S. Augustines* answere, which is, that our faith and our loue might be tried together: our faith whether we will suffer our selues to be led away by them: and our loue whether wee seeke to reforme and instruct them.

Christ commandeth vs to search the Scriptures, but many both learned and illiterate are too negligent herein. Touching the first sort, some will read the scripture and lightly ouerpasse it, letting it lie clasped or knit vp in a booke, and go no further. Some againe (although they can) will not read it at all nor seeke therein the Lord of life: but breath forth these, or the like wicked speeches saying: what haue we to doe to busie our braines and wearie our wits in reading of the scripture? the Anabaptist expounds it one way, the Papist another way, and the Protestant another way: and all doe alledge scripture to maintaine their doctrine. Some expound it one way, some another way, we know not whom to beleue, and therefore we will let it alone. Indeed euery Heretike doth alledge Scripture for him self, as you haue heard before, but this let vs know, if that we be deceiued it is for that we are willing and yeild our selues to be beguiled. Let vs truly search the scripture, let vs go to the touchstone of Gods word and there thou maiest try the drosse from the metall, the counterfeit from the currant coyne. Is it not easie to discern the spider from the bee? the one turneth all into poison, the other all into honie. Such is the difference betweene the Heretike and the true faithfull professor: the true professors will read the Scripture with prayer, that God may open
their

Psal. 119.

their vnderstanding to know the wonders of his lawe, as the Prophet *David* in the 119. psalme did, and will so read it, that in no wise will be turned from the preaching of the word, but wil be diligent and attentiuē to heare, marke, know and vnderstand the doctrine which is preached: not hearing of it (as it were) to halfe, but comparing the old and new testament together: not seeking out curious and subtil questions, but seeking therein Iesus Christ, for whose loue all was written, who was the end, of the law & all sacrifices, to whom all the Prophets haue yeelded witness, and in the scripture he is revealed vnto vs, therefore in the Scripture we must seeke him.

Now the second sort that cannot read, must not thinke that they haue any tolleration thereby to be carelesse and negligent in hearing and marking the Word preached. It is not sufficient to say that they are vnlearned, and that they will leaue it for others that are learned. Let them thus thinke, that faith commeth by hearing, and without faith is no way to be saued: the Gospel preached is as the hand of God to offer grace vnto vs; and faith as an hand giuen to vs of God to receiue it: although you cannot reade, yet God hath given you eares to heare, which should be as pipes to leade it downe into the conduits of your hearts. Haue you not soules to saue as well as others? and will not you seek for the saluation of your soules? will you liue as though you had no soules to saue?

Neither must you thinke, that if you absent your selues from hearing of the word preached, your ignorance shall excuse you, for that is wilfull and wicked ignorance and vnexcusable: for God preacheth diuers wayes to euery man (let him keepe himselfe neuer so secret) *Aut per interiore inspirationem, aut per exteriorem predicationem, aut per beneficiorum multiplicationem, aut per peccatorum correctionem.* Either by internall inspirations, whereby the holy Ghost, by good motions preacheth vnto him, telling what hee ought to doe. *Circa commissā & omīssā,* about faults

faults committed to reforme them, and about good things omitted to recover them: or by the outward preaching of the word, which should sound in our eares, and sinke into our hearts.

Or by the multiplying of his benefices, his blessings, temporall, and his graces spiritual; should be forcible sermons, like two hands to draw vs vnto God.

Or els by the correction of our faults, and punishment of our finnes, whereby the Lord bringeth vs home again, which haue, like lost sheepe long gone astray.

God preacheth to euery man (if not by all) by some of these means, and therefore ignorance will not hold plea.

Let vs not absent our selues from the Temple and place where the word is preached. When *Marie* and *Ioseph* had lost the childe *Iesus*, they sought for him, but could not finde him vntill they came into the Temple: there they found him sitting amidst the Doctors.

Old *Simoon* sought the Lord and found him in the Temple. We must frequent the Temple, where Gods word is taught and then as his word teacheth vs, wee must seeke him in the inner temple: our bodyes should bee as temples of the holy Ghost, and our hearts in the midst of the body should be as the Altar, from which wee should offer vnto the Lord the sweet sacrifice of praise & thankgiuing. And then the Lord will say vnto vs as he said vnto *Sion*: Here will I dwell, for I haue a delight heerein. So wee shall dwell in him and hee in vs, which God grant vs.

Thus much touching the Precept. Now before we proceede to the promise, we may obserue two excellent motiues expressed in the doctrine of the Prophet: the one the promise of life, and the other the threatning of death. Which two motiues should be excellent meanes to make vs seeke the Lord, to wit, *Amor premij*, & *timor supplicij*, The loue of reward, and the feare of punishment, the loue of heauen, and the feare of hell; but seeing the first is contained

tained in the promise (for it is the thing promised) I will speake first of the other, namely, *timor supplicij, the feare of punishment.*

Considering in what miserable estate we are in, vnlesse we do seeke the Lord for help, to wit, we shall finde no place of succour or reliefe: for all the places that euer were, are, and shall be, are these: Paradise, the Earth, Heauen and hell. In Paradise is no comfort to be had: for their house our first parents were exiled for once breacking Gods commandement, then there is no place for vs who haue not once but often broken, not one but tenn, not one but all the commandements.

The next place is the earth, wherein we see all men, but a short time: heerein is no long dwelling place, but dust will returne to his dust. Experience teacheth vs that the most skilfull and cunning *Alchemist*, that could turne all metals into gold, was not able to change his body from earth: yea God threatneth sinners that as wax meltereth before the fire, and as smoke vanisbeth before the wind, so shall they consume away.

The third place is heauen, & there is no place for them that will not seeke the Lord while they liue on earth: the rich Glutton and the fine foolish virgins, with others, can testifie the same to their endlesse woe.

Then it followeth there is no other but hell, and when all the best are past, the worst is left for the poore sinner to abide in, it is a place of endlesse paine and eternall torments: wherein is all horroure and grieve, lasting euer, and ending neuer: where it will be said to the condemned sinner, as *Abraham* said vnto *Dives* remember that thou receiuedst thy pleasure in thy life time, but now thou art punished: and as it is sayd in the reuelation, of the great strumpet of Babylon, as much as shee glorified in her selfe, and liued wantonly. so much powre yee in for her of punishment and sorrow: whereas he delighted and tooke pleasure in wicked and lasciuious company, so shall he

he be recompensed with most wicked and lothsome associates, that is, the Diuel his tormentor, and his Angels most vgly his fellowes: and as he delighted in vaine sports and wanton sonnets, his musicke shall be turned into crying, weeping, and gnashing of teeth: and as he tooke pleasure in ryot, gluttonie, and drunkennesse, his meat shall be turned into bitternesse, and his drinke into teares. Lastly, whereas he like an Epicure stretched himselfe vpon his bed of pleasure, must after bee constrained to lye bound hand and foot vpon the bed of eternall torments, neuer to diminish, neuer to cease, but for ever to continue. Which thing he shall finde true to his woe, although now he disdaineth to heare of it. For the Iudge will be vnexorable, he will be intreated of no man, no fauour nor affection, no bribes, faire words, nor great lookes can carry the cause: but for that he would not seeke for mercie, he shall finde him in iustice, and the word of God which he neglected and lightly regarded, shall be a fauor of death vnto death vnto him, & vterly condemn him. His sins will be vnexcusable, no infirmitie no ignorance, nor counsel to commit them will excuse him, but as he hath sinned, so shall he haue the reward of sinne, which is death; his aduersary will be vrgent, and with greedines wil craue his owne, saying: that all workers, iniquitie are his. Lastly his witnesss will be against him, that is, his owne conscience as much as a thousand witnesss, and it will testifie against him saying: O how it grieved and pricked within thee to heare so many good sermons & exhortations neglected by thee, to heare so many promises of life offered thee, if thou wouldest seeke the Lord, and so many threatnings of death proclaimed against thee if thou forsake him: but thou diddest burie all good motions in obliuion: and therefore thy conscience will not then excuse thee, but accuse thee.

Finally it cutteth the heart to thinke which way soeuer he turneth his eyes that there is no comfort to be seene, neither about nor beneath, behinde nor before, on the left

hand nor the right, within nor without, if he lift his eyes vpward he shall see the Iudge angry giuing sentence of condemnation against him: if he cast his eyes downe he shall see the furnace burning & ready open to receiue him: if he turne his eyes on the one side, he shall see the executioner of Gods wrath ready to draw to torments: if he turne on the other side, he shall see the infinite number of his sins lading his conscience: if he looke before, there is death, if he looke behind, there is condemnation, looke within, his conscience gnawing, looke without, all the world burning. I thinke this motiue should be sufficient to soften any flin- cy heart.

As the Prophet David saith, *If thou O Lord shouldst be so extreme to marke what is done amisse, who may abide it?* So the feareful sinner saith, if God punisheth sin so grieuously, and that the reward of sinne is death, and all men are sin- ners, who then shall be saued? what then, shall he despair? God forbid.

God dealeth as a mercifull Landlord, he keepeth, as it were, a double court, a court of iustice, and a court of mer- cie: by his court of iustice all men are condemned, which obserue not all things written in the lawe to doe them; herein we are guiltie. What then? shall wee despair? no. Let vs appeale from his court of iustice to his court of mer- cie, vsing Davids plea and saying: *Enter not into iudgement with thy seruants O Lord, for no flesh is righteous in thy sight,* & then the Lord wil grant our pardon by the warrant of his word, and seale it with the red wax of his blood: and al- though our finnes were as red as scarlet, yet we shall be as snow, and although they were coloured like blood, wee shall be as white as wooll.

Now to the promise, expressed in these words, and so shall line.

In which, omitting all other circumstance (because time wil not permit me) I wil by Gods assistance, and your good patience, speake of the thing promised, which is life.

There was an auncient lawe made, that no citie nor na- tion

cion should be destroyed, except peace were first offered vnto the people: so the Lord here doth not punish the house of Israel nor plague any other nation, except first he offereth them life and preservation, so that if there be a-
 nia insight or foresight in them, they may with the Nini-
 uites seeke and sue to the Lord for preservation, and so ob-
 taine mercie.

When we are troubled with our forraine foes, we seeke the Lord for help, knowing that vaine is the help of man: and shall we not seeke the Lord for aid against our home-
 bred sinnes? if we seeke to haue peace betweene our ene-
 mies and vs; why do we not first seek to haue peace in our
 consciences betweene God & vs. If we seeke to haue Gods
 iudgements removed from vs, why do we not first seeke
 to remove our sins which are the cause of Gods iudgements?
 if we doe separate them from vs, God doth passe his word
 and pawne his promise that we shall liue. The promise of
 life should bee a sufficient cause to moue vs to seeke the
 Lord, seeing all creatures naturallie desireth life, from the
 greatest vnto the smallest.

Which great benefit the Lord promisseth to all them
 that faithfully seeke him, it is a speciall antidote against
 punishments in this life: and preservation against eternall
 torments in the life to come. It bringeth life in the midst
 of death, safetie in time of calamities, preservation against
 iudgements, and deliuerance in time of danger: seeke ye
 after God and your soules shall liue saith the Prophet Da-
 uid. The Prophet Amos in this chapter offereth the
 sweete promise of life vnto the house of Israel in the fourth
 verse, and also in this sixth verse. *Seeke the Lord and ye shall
 liue*; and the more to allure them, he offereth the greatest
 thing, and that they most esteemed, that is life.

In time of danger, aduersitie, or tribulation or when soe-
 uer, is any thing more precious then our life, or more sweet
 then our breath? whether we liue in miserie, sorrow or af-
 fliction, y^e naturally we are contented to endure it.

ther then to die. I might cite many testimonies to prove this, but I will appeale to no other witnesses at this time then to the children of Israel, who endured as taskers any labour and toile vnder hard-hearted *Pharao* so they might liue. And the *Gibionites* became slaues vnto the host of Israel, and for feare of death were content to endure any seruerie and bondage, so they might escape with their liues. In our estimation so much is this our life worth, that wee are contented to bestow any cost, to endure any labour, & suffer any miserie for it: if therefore we take so much paine and labour in seeking for the preservation of this transitorie life, which is full of miserie and troubles: how much more should wee seeke for the life to come, wherein is sempiternall felicitie and continual peace? If thou wouldest (O mortall man) weigh in equall ballance what difference there were betweene the inhabitants of this earthly tabernacle, and the heires of the eternal mansion, thou wouldest make more suit to the Lord for it, then now thou dost: yea thou wouldest willingly resigne all thy worldly wealth, yea all the wealth of the world if thou haddest it, to be made heire in that kingdome. The citizens of the heavenly Ierusalem see the ioyfullnesse of the happy date: but the poore banished children of *Edom* doe sigh and sorrow because the day of this life, both short and euill, is full of troubles and disquiemes, full of greefe and anguish, intangled with manie vexations, vexed with many troubles, troubled with many feares, and feared with many dangers. As the children of Israel were in no small danger when cruel *Pharao* was behind them, their enemies on both sides, and the red sea before them: so that to turne on the right side it was impossible, on the left hand intollerable, to go backward it was death, to go forward drowning, yet amidst these great dangers, God made a way for them, deliuered them, and drowned their enemies.

So comparing our dangers with theirs, wee shall finde them as great: for we haue spirituall *Pharao*, the prince of darkenes

darknesse behinde vs, our sinfull flesh on both sides, and the wicked world as a wide sea before vs: and to escape these dangers we haue no other helpe; but onely to seeke the assistance of the mightie hand and out-stretched arme of Almighty God. As long as thou liuest (ô mortal man) in this earthly tabernacle, these enemies wil alwaies assault thee, to wit, the flesh, the world, and the deuil.

Premis corpus per voluptates,

Fremis mundus per aduersitates

Insidiatur Diabolus per subtilitates.

The body presseth downe with pleasures,

The world frowneeth with aduersities:

And the deuil vndermindeeth with subtilties.

Mundus dicit ego decipiam,

Cara dicit ego inficiam;

Diabolus dicit ego decipiam & interficiam.

Christus dicit ego recipiam & reficiam.

The world saith I will faile thee.

The flesh saith I will infect thee.

The deuil saith I will deceiue thee and destroy thee,

For he was a deceiver & a murderer frõ the beginning;

But Christ saith I will receiue thee and refresh thee.

Come vnto me saith hee all yee that trauell and are laden, and I will refresh you.

Amongst all these enemies which menace death and destruction, God will (if we seeke him) giue vs life and preservation.

The thing promised is life.

Omitting all other curious distinctions: *Vita vestratplex est: vita natura, vita gratia, & vita gloria.* Our life is threefold: the life of nature, the life of grace, and the life of glory.

Vita natura viuimus vt homines,

Vita gratia viuimus regenerati:

Vita gloria viuimus beati.

* That is,
from the
wickednes
of the
world.

By the life of nature we live as men,

By the life of grace we live regenerate:

By the life of glory we shall live blessed:

Vita natura vivimus in mundo

Vita gratia vivimus in Deo

Vita gloria vivimus in celo

By the life of nature we live in the world,

By the life of grace we live from the world,

By the life of glorie we shall live in heaven,

Vita natura vivimus per Deum

Vita gratia vivimus in Deo

Vita gloria vivimus cum Deo

By the life of nature we live by God,

By the life of grace we live in God,

By the life of glorie we shall live with God.

Vita natura corpus vivit

Vita gratia anima vivit

Vita gloria anima cum corpore vivit

By the life of nature the body liveth,

By the life of grace the soule liveth,

By the life of glory both body and soule shall live:

Let vs seek the Lord, that we may be partakers of his

grace in this life, and of his glorie in the life to come. His

resurrection is our hope, hereafter in hold.

Let vs forsake our sinnes, whose reward is death, and

seek the Lord, whose promise is eternall life in the king-

dom of heaven. This word heaven should be a sufficient

motiue, seing it is the throne of God, the court of Angels,

and the house of Saints; the inhabitants whereof are par-

takers of such endlesse ioy and peace; that neither

morrall eye hath scene, tongue can tell, nor heartes can

thinke.

All our wants and necessities shall bee supplied some

thousand fold if we seek the Lord. The Lions want and suffer

hunger, but they that seek the Lord want no manner of thing that

good is.

Art thou poore and dost want house and living? *Seeke the Lord* and hee will giue thee large possessions, hee will giue thee a kingdome, thou shalt be heire and coheire with Christ in the kingdome of heauen, farre better then any worldly Monarchie.

Doest thou want raiment to clothe thy body? *Seeke the Lord*, and hee will giue thee an heauenly garment, thou shalt shine as the Saints in heauen, and wear a crowne of righteousnesse, farre exceeding all earthly Diademes.

Art thou afflicted with griefe and sorrow? *Seeke the Lord* and he will wipe all teares from thine eyes, and comfort thee with the heauenly harmonie of Angels & Archangels, and all the holy company of heauen, alwaies lauding and praising the Lord: farre passing all earthly melodie.

Art thou persecuted by thine enemies, and molested with wicked company? *Seeke the Lord* and he will protect thee, and deliuer thee from the wicked, and place thee in a kingdome of rest, where thou shalt haue Angels thy guides, and Saints to be thy fellowes: what better company then these?

Doest thou want food and sustenance for thy bodie? *Seeke the Lord* and thou shalt sit at the table with Christ himselfe, where thou shalt be fedde with euerlasting ioy and felicitie.

Art thou afflicted with sicknesse and art afraid of death? *Seeke the Lord* and he will cure thee of all diseases, and deliuer thee from death, and crowne both thy body and soule with immortalitie.

What canst thou desire more? a long life? If thou wilt be content to resigne this short life, and *seeke the Lord*, he will giue thee a long life, an euerlasting life, euen a life with Christ himselfe, which lasteth euer, and endeth neuer. The ioy thereof (as an ancient Father saith) is so great as not to be measured, so copious as not to bee limited, so infinite as not to be numbred: and therefore (as another saith)

Let

Let vs hasten thither where wee shall live for ever: for if we love a poore and a miserable life here on earth, where in man is borne with sorrow, liveth with labour, and dieth with mourning: how much more should wee love a life wherein is sempiternall felicitie and continuall peace:

Vnto which life the God of peace bring vs, who hath so dearly bought vs, even Iesus Christ the righteous, to whom with the Father and the holy Ghost, let vs giue as we are most bounden, all possible laude, thanks, power, and Maiestie, now and evermore.

Amen.

Reſte Deo vino, cetera famulus erit.

FINIS.



